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The Manti Temple

Temple work is a distinctive tenet of the Church.

(See page 561)

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Museum 1354

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.—Ephesians 4: 4-6

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THIS WEEK'S COVER—

Temple work and baptism for the dead has been one of the distinctive tenets of the Church of Jesus Christ of Latter-day Saints almost since the Church was founded. Ninety-five years ago, on September 6th, 1842, the Prophet Joseph Smith wrote an important address relating to baptism for the dead and the necessity for keeping complete records. It is found in the 128th Section of the Doctrine and Covenants.

The Manti Temple, one of seven Latter-day Saint Temples where baptism for the dead and other vicarious Gospel ordinances are carried on, is pictured on this week's cover of the *Star*. It was the third Temple to be completed in the Rocky Mountains, and the fifth of the Latter-day dispensation.

WHAT IS SALVATION?

By ELDER NEPHI JENSEN

WHAT is success? Of course this question will provoke the query, "What has success to do with salvation?" If we think of success as the average man thinks of it, it will not have the slightest relationship to what the theologian means when he talks about being saved. If success means the shortest cut to the other fellow's pocket-book, then success and salvation are two utterly dissimilar things. But if by success we mean the highest attainment of man, then it may have a direct relationship to what we call salvation.

What is the highest attainment of man? Ask a Buddhist and he will tell you that—Nervana—the serene state in which the soul is free from tormenting desires is the perfect state of man. Ask a Mohammedan and he will tell you that perfectly delightful physical surroundings—the music of rippling brooks, the song of birds, the smile of the varicoloured landscape, and the society of charming maidens—is real bliss. Ask the Greek philosopher, Aristotle, and he will tell you that the realization of the state in which man can exercise his highest faculties most completely is man's finest achievement.

But what has the supreme Master of the art of arts—the art of living—to say about this vital subject? We get His answer in a very enlightening conversation between Jesus and a group of converted Jews. To this company of believing Jews, Jesus said, "If ye continue in the truth, ye shall know the truth and the truth shall make you free." The statement, of course, implies that they were not free. They proudly resented the implication and retorted, "we were never in bondage to any man." They were quite right in the conclusion that they were not slaves in the ordinary sense of the word. But Jesus was not talking about the mere enslavement of one person to another. He was speaking about the more deadly and enduring bondage of the soul to enslaving desires and habits. In His attempt to give these Jews some understanding of this moral slavery, He said, "Whosoever committeth sin is the servant of sin."

Bondage to sinfulness and its attendant evils of darkness, sickness, and sorrow is the only real slavery. This never-ending bondage degrades the body, puts fetters on the mind, and completely enslaves the soul. One who has been completely emancipated from this soul-slavery is "free indeed."

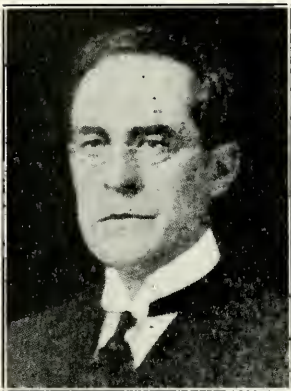
The real enemies of the soul may be classified under four heads—ignorance, sin, sickness and sorrow. The darkness of ignorance blinds the soul to the light of truth that leads to the pathway to victorious living. Sin deadens the moral sensibilities and makes the soul the plaything of degrading passions. Sickness, which results very largely from wrong living, weakens the body and reduces the power to conquer in moral combat. Sorrow distracts the mind, impairs the will, depresses the spirit and destroys the hope and courage that are indispensable allies in the warfare against evil. The task of conquering these foes—ignorance, sin, sickness, and sorrow is the

most important task of life. The winning of this supreme victory by the joint strength of man and God, is salvation.

The Master's conception of the highest attainment of man is not essentially different from that of the Greek philosopher, Aristotle. Freedom to think, aspire, will, and act without limitation is essential to the highest exercise of one's faculties. The attainment of this unlimited freedom is tantamount to the attainment of Godhood. For in simplest terms God is a being who is so perfectly free that He can do just what He wills to do.

Dr. Arthur H. Compton, a recent Nobel prize winner in physics, tells us that the "whole drama of evolution" is "moving toward the goal of personality, the making of persons of free intelligent wills." One who has developed a "free intelligent will" to the nth power has reached the noblest goal of all intelligent aspiration and struggling.

It was this perfect freedom the Prophet Joseph Smith had in mind when he said that to "be saved means for a man to be placed beyond the power of all his enemies." It is highly significant that Joseph Smith, who was neither a theologian, philosopher, or scientist, should have wrought out a definition of salvation which is in absolute accord with that of the divine Master and the distinguished scientist, Dr. Compton.



Nephi Jensen

The perfect freedom which constitutes salvation is not attained instantaneously. Salvation is an endless process. It is eternal progress. It is ceaseless striving toward the goal of perfect freedom. Or in other words, it is the ceaseless progressive development and utilization of the power to conquer the foes of the soul.

This word "power" is one of the big words. It is the name of what every intelligent aspiring soul is seeking. The athlete vigorously going through his exercises is seeking physical prowess—power to win in a physical contest. The financier in his counting house, studies the economic trends, for he is striving to acquire wealth—the power to command the material comforts of life. The student trudging up to the sanctuary of learning with his books under his arms, is seeking knowledge—the power to do the finer tasks of life. The philosopher pouring over his profound volumes is in search of wisdom—the power to live nobly in a sordid world. The saint bending humbly at his shrine is in quest of holiness—the power to enjoy the presence of God.

Every struggling, striving soul who really knows what he is seeking is seeking this dynamic, majestic thing called power. The power to conquer all evil is the highest and most vital of all kinds of power. The possession of this power is the distinctive badge of the noblest life. The acquisition of this power is the basis of the highest attainment of man—perfect

freedom or perfect salvation.

This all-conquering power is God-given. It is the distinctive possession of the favoured few who have come into actual conscious union and fellowship with God, through faith in and obedience to the Gospel of salvation. Through faith in Jesus Christ they find access to and actually find God; through the repentance inspired by this faith, they purify their hearts and become worthy of God; through baptism administered by divine authority, they come into actual contractual union with God; and through the quickening power of the Holy Ghost, they are made alive to God and enter into that intimate fellowship with Him through which comes enlightenment, inspirational guidance, purity of aspiration, strength of will, in a word, "the power of God unto salvation."

The idea of moral and spiritual conquest is cardinal in all profound descriptions of the victorious life. "He that overcometh shall inherit all things," is the comforting promise of John the Revelator. And yet the notion still prevails that salvation can be suddenly won by one ritualistic act or the expression of a formula of confession. Robert Quillen, the humourist, says, "Most everybody will get to Heaven unless they die sudden. They all repent of their sins when they get sick." This is but a humorous phrasing of a persistent theology. Not infrequently we hear someone say, "Well, if I do not do anything worse than smoking, I don't think I will be shut out of Heaven." This kind of talk, of course, implies the attainment of heavenly bliss is merely a matter of getting to a particular place; and that if we are shut out of the eternal abode of the righteous, it will be because someone refuses to permit us to enter. But as a matter of fact there is no place from which souls are excluded by someone who does not want them to enter. The Beneficent Father desires the salvation of every soul. He does not forbid anyone to come into His presence. If anyone fails to enter His abode, it will be because their own unfitness causes them to shrink from His presence. Or in other words, the eternal law of affinities governs in the spiritual realm. The adage about "birds of a feather" holds true in spiritual associations. We voluntarily gravitate to the level of souls who are like us.

The idea that damnation consists of being shut out of heaven by someone who will not let us enter, is the corollary of the notion that heavenly bliss consists of the mere attainment of the presence of God. One Sunday morning I asked my Gospel Doctrine class, "What does it mean to get to heaven?" "It means to come into the presence of God," someone responded without hesitancy. And no member of the class dissented. For as a matter of fact the answer given is the one entertained by almost everybody. The oldest Christian church still teaches that the attainment of the "beatific vision"—the vision of the glorified Christ—is heavenly bliss.

My class was quite ready to abandon their conception of heaven when I quoted the pertinent words of King Benjamin in regard to "the presence of God." He that "dieth an enemy to God," shall have "a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord."

(Continued on page 573)

CONSIDERATION AND LOVE

From the Centennial Conference Address

BY PRESIDENT RUTH MAY FOX

I WAS with a lady the other day who is not of our Church, and she voluntarily said, "You know there is a little different spirit in the world. Fathers are not so strict as they were." I cannot help but think that there is really a different spirit in the world to-day from the time when my father was a little boy. I have heard him tell how cruel some parents were to the children, and how unkind their employers were. Children went to work very early, some at eight years of age, and worked long hours with unkind treatment. So I am glad that the Gospel has come into the world.

My father disciplined me. He never whipped me, but I had to mind, and I know he did it out of kindness. I suppose all fathers and mothers, in bringing up their children do for them what they think is for their best good. But at least I think we are getting away from the rod in these days, and are learning that children are sent to us from our Heavenly Father and that they are to be loved and kindly treated. They are to be cherished and looked upon as the greatest blessing God can give us. So, let us all try to school our feelings. I say that to myself, because we all have some failings and something that we should overcome. Maybe we are not considerate enough of



Sister Fox and her Counsellors *

one another.

I heard that within your gates just the other day, some minister was speaking on consideration for one another, and thought that it was very timely. The Gospel means to me that if I have a bad temper—which I used to have—I must learn to control it. If I have the spirit of criticism or jealousy of my sisters, or anyone else—perhaps because they have a little position, a little money, or something else—the Gospel teaches me that this is wrong, and that it is my business to work to overcome this weakness. Truly, that is what the Gospel is for. It may be that we will not succeed in a day, but we should try to overcome all of our faults and failings.

I am used to having something in mind for the young people,

* Left to right, Lucy Grant Cannon, first counsellor; Sister Fox; and Clarissa A. Beesley, second counsellor.

(Continued on page 573)

AUTHORITY OF A HIGHER POWER

Centennial Conference Address

By PRESIDENT HUGH B. BROWN

I HAVE expressed to a number of similar audiences my sincere pleasure upon the occasion of my return to this country. This is my fourth trip to Great Britain, and I come gladly.

In 1904 I came first, as a missionary, and for two years laboured under President Grant, who was then the President of the European Mission. They were two of the most enjoyable and profitable years of my life. I shall never forget his ringing testimony of the divinity of this work, and the impressions made on my young heart at that time. They have been lasting and beneficial. Upon returning home I said to my brothers that I should like them to have the same privilege, and though we did not select the mission field, three of them came here. One laboured in Hull, one in Birmingham, and one in Nottingham. A number of you have told me of having known them. It was my pleasure to help keep those boys in the field, because I loved the British people.

In 1915, the military officers of Canada wrote and asked if I would raise a squadron of Mounted Rifles. We were very glad to respond to the call of our country, and we came here in 1916, marching under the Union Jack. We were proud of our citizenship, adopted though it was, glad to be British subjects.

I have always thought that the most effective way of teaching a lesson is by story telling. May I leave with you my testimony through a story, a true story, an event that happened to me personally. I am sure you will excuse a personal reference. It happened here in England in 1916 when I was in uniform.

I was on leave, staying at the Regent Palace hotel in London, just off Piccadilly. A messenger came, who said, "You are wanted at a certain hospital." I had become accustomed to being called upon for favours from the men, because of the office I held; and as I received this message I thought "Some boy who is ill wants a leave, wants to return home to recuperate. He is sending for me with a request that I exercise my authority in his behalf." And rather proudly I took my cap and my crop, called a taxi, and went to the hospital; and as I went I thought "It is a great thing to be an officer in the King's army; it is a great thing to be able to do something for someone else, because of the mark on the shoulder or the cuff of the uniform." I went rather proudly in the thought that I might be able to do something for someone because I was an officer of the King. I went into the hospital and was ushered into a little room; and there I saw a former Sunday School student of mine, one whom I had taught in the intermediate departments of the Sunday School in Canada years before. This boy was very sick. He reached out a trembling hand. He did not address me by my military title, but said, in a weakened voice, "Brother Brown, I sent for you because the doctor says I must die. You know I have a

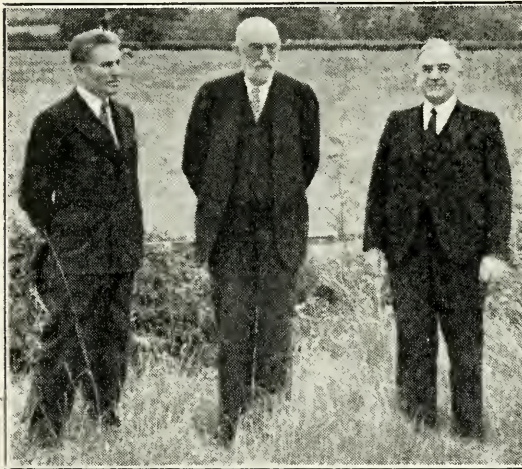
widowed mother out in Canada; you know she needs me. I sent to ask if you will exercise your authority in my behalf, administer to me, ask God to spare my life."

When he asked me to exercise my authority there suddenly dawned upon me, for I had temporarily seemingly forgotten, that I held an authority that was not to be known by the uniform I wore, that I held an authority that would enable me, if properly exercised, to ask favours, not of the King of England, not of the general in command of the army, for under these circumstances they were helpless, but an authority which enabled me to ask God a favour for this boy; and in humility I knelt by the side of that boy's cot and exercised the authority of the Holy Priesthood. I humbly prayed God

to spare his life for his widowed mother. God was good enough to hear my prayer and He answered it.

I went into that hospital a proud British officer; I came out a humble Mormon elder.

I thank God for the testimony of the truth, for the Priesthood that is ours. I thank Him that He hears and answers prayers. I thank Him for what my mother taught me when I was but a boy. Thank God for my parents, for what they taught me. Thank God for



Presidents Brown, Grant and Cannon

Taken in Herefordshire.

the privilege of having laboured under President Heber J. Grant, and thus having caught the inspiration of his words and example. Thank the Lord for the privilege of returning now to Great Britain. I love the Scotch and the English and the Irish and the Welsh, and I would like to say to you, my brethren and sisters, speaking as a farmer who comes from the plains of western Canada—I would like to say to you that after the harvest there is a gleaning time, yes, but after the gleaning, if seeds are sown there comes another harvest. I believe we are about to reap another harvest in Great Britain. God grant that you and I may be found ready to thrust in our sickles and bring many to a knowledge of the truth, that we may exercise in humility this authority by which we have the right to speak in the name of the Lord. We testify, as did they who came here one hundred years ago, that the heavens have been opened, the truth is restored, the Gospel of Jesus Christ is in the earth, and it alone will bring peace to the earth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 2, 1937

EDITORIAL

PRESIDENT GRANT'S VISIT TO THE EUROPEAN MISSION.

For two and one-half months President Grant and the members of his party have been visiting officially the districts and branches in all parts of the European Mission except South Africa and Palestine. Every day has been a busy and profitable one.

From Cherbourg, France, the place of landing, the President went directly to Paris, where he was warmly received by the American Club of that great city. In his luncheon address before that organization, President Grant entertained and instructed the members and their guests in a most happy and pleasing way.

This visit of President Grant is by no means an ordinary one. It is said that at a conference held in New York City, December 13th, 1839, Parley P. Pratt prophesied **Visit Not An Ordinary One** that the mission of the members of the Council of the Twelve to Great Britain, which was then beginning, would be known to all nations of the earth.

In this connection it is interesting to note that as a portion of the Centennial celebration of the bringing of the Gospel message to Great Britain, President Grant and the members of his party have played an important part in making known to all nations the early preaching of the Gospel in this hemisphere. Extensive announcements of the trip have not only been made in the press and over the radio in the United States, but also in the countries visited, including France, Switzerland, Germany, Czechoslovakia, Belgium, Holland, Denmark, Sweden, Norway, Scotland, Ireland, Wales and England, thus making well known to these nations the beginning of the preaching of the Gospel in Great Britain.

The dedication, by President Grant, of seven newly built and rebuilt chapels in the British Mission and two newly built **Only The Beginning** chapels on the Continent is an indication of the progress being made. And perhaps as important as the providing of these chapels is the construction, in connection with almost all of them, of class rooms for the use of Sunday Schools and recreation halls in which dramatics, public speaking and other activities may be carried on. And this programme of construction is but a beginning! President Grant has expressed the hope and expectation that more will be accomplished in this respect during the next five years than

in any other period of equal length. To carry out such a building programme it is necessary for the people in the European Mission to do their part by preaching the Gospel effectively to their friends and neighbours and by giving of their time and their means unselfishly to the work.

This visit of President Grant, at the age of eighty, is an outstanding undertaking. He has been the foremost one of his party in readiness to hold and attend meetings. It has been necessary to restrain him rather than to urge him on. There appears to be no limit to the amount of work he will undertake for the advancement of the work of preaching the Gospel. Places of meeting have been crowded—practically everywhere. More than eleven hundred attended one session.

Rarely, during the entire tour, has the President spoken to an audience for less than an hour. People have listened eagerly to his every word. His ringing voice and burning testimony the Saints can never forget. Strangers have no doubt had his clear-cut and impressive words awaken in them memories that will last. Seeds have been thus sown in these countries which are sure to bear fruit.

And these large and successful public meetings are not the only ones that have been held. In addition there have been many inspiring meetings with the missionaries, and sometimes with the missionaries and local officers. Oftimes for an hour and a half, he has spoken without a moment's rest or hesitation. His years of rich experience and his unfaltering faith make him a rare and remarkable teacher.

To the European Mission President Grant has brought the additional good fortune of having with him on his tour many

Many Other Church Leaders other Church leaders. President J. Reuben Clark, Jr., First Counsellor to President Grant, was present at most of the meetings and events of the Centennial celebration held in the British Mission. His words of wisdom were a great help and encouragement to all who had the good fortune to hear him.

The visit to the International Boy Scout Jamboree in Holland was an interesting feature of the President's tour. The presence of Elder Oscar A. Kirkham, morale officer of the American Boy Scout contingent, at some of the conferences held during the latter part of the President's tour and the encouraging help he gave to the programme of Scouting in the M.I.A. was another of the many excellent features of the Conferences.

The presence of other general M.I.A. officers added to the interest of the meetings. These included President Ruth May Fox, her Counsellors, Lucy Grant Cannon and Clarissa A. Beesley, and Joseph J. Cannon, first assistant general superintendent of the Y.M.M.I.A.

And now comes the moment when to President Grant and to the members of his party we must say "good-bye." All unite

God-speed and in wishing them God-speed and a safe return.

A Safe Return Who can tell when a president of the Church may come again to visit the European Mission?

The good President Grant has done will live and bear fruit long after his earthly work is completed. He is a man of God. His burdens are heavy, his responsibilities are great, but "greatest of all is his reward."—RICHARD R. LYMAN.

MY SPECIAL MISSION TO SALT LAKE CITY

By FENN SHERIE

EXACTLY one hundred years have passed since Joseph Fielding, the first Mormon missionary, returned from America to his native Preston in search of converts. Since then thousands of English people have joined the new faith. How are the converts and their descendants faring to-day? Seeking the answer to that question, I recently paid a special visit to Salt Lake City.

Mile upon mile of sun-parched desert—a range of mighty mountains—then, suddenly, a vast inland sea, 2,000 square miles in extent—and, near the fringe of it, isolated, a magnificent modern garden city.

The United Airways 'plane swooped down to the busy airport, and there I found a friendly, sun-tanned young taxi-driver who was eager to show me round. We drove along

From *Tit-Bits*.

This article is taken from the August 28th number of *Tit-Bits*, popular British weekly publication. Large placards reading "Truth About the Mormons," advertised the article on news-stands throughout the country last week. It gives an accurate, unbiased description of a visit to Salt Lake City, Utah, where Church headquarters are located. Pictures of Salt Lake City and Brigham Young appeared with the article.

stately boulevards verged with green lawns and fringed with trees, through wide, clean streets, past great co-operative stores, theatres, cinemas, and luxury hotels, until we came to open country again. At the end of a narrow trail leading down from the mountains the driver stopped.

"Before you see our city in detail," he said, "I thought I'd show you the trail along which Brigham Young and his little band of exiles first entered this valley with their covered wagons. That was

less than a hundred years ago. It was a barren waste. Look at it now!"

I looked—and was astounded. Fertile lands, busy factories, stately municipal buildings, a University, beautiful homes and gardens, churches of all denominations and, in the centre of it all, surrounded by lawns and flower gardens, the great Mormon Temple.

"You are a Mormon?" I asked.

"That is the popular name for us," he replied. "Our faith is founded upon the Book of Mormon, and upon the Holy Bible as well. We are the Latter-day Saints.

He drove me up to the hill-top where the pioneers made their first camp and showed me the magnificent marble State Capitol building. Then, while we rested on the grassy slopes outside, he told me something of the history of the Mormon Church.

It began through a farmer's son named Joseph Smith, who lived in Manchester, New York. At the age of fourteen he declared that he had been visited by a messenger from God,

who guided him to a nearby hill, in which were hidden some golden plates inscribed in the characters of Ancient Egypt. It was a history of the American Indians—who were purported to be descendants of the Lost Tribes of Israel—dating from the time of Babel to the tenth century, A.D. For several years Joseph visited the mountains and saw the plates, but it was not until he reached the age of twenty-two that he was allowed to take them away, and with what he declared to be divine guidance, began a translation which was eventually published as the Book of Mormon in 1830.

The growth of the "Latter-day Saints" aroused considerable opposition from the people of orthodox beliefs. Scenes of violence and bloodshed resulted. Smith and one of his chief followers were tarred and feathered by a mob. Gradually the Mormons were driven westward, but, in spite of persecution, their numbers steadily increased. After a few years more



Utah State Capitol

"The magnificent marble building."

trouble broke out. The Mormons were mobbed, their houses were burned, families were scattered and divided, men, women and children were driven out into the prairies, homeless and shelterless in the bleak November winds and torrential rains.

Again they tried to settle and again they were driven onwards. Plundered and pen-

iless, the exiles cast themselves upon the shores of Illinois, where the kindly citizens gave them shelter, clothing, and provisions.

Joseph Smith was imprisoned. While he was awaiting trial an infuriated mob stormed the jail and Smith and his brother were killed.

This act served to strengthen the cause, and by the time Brigham Young returned from England to take over the leadership the adherents of the new faith had increased.

Young declared that he had seen a vision of a promised land where the Mormons would be able to live unmolested, and persuaded them to follow him into the wilderness.

Then began the great trek. A brave little band of pioneers loaded their wagons with seeds and implements and, after three months and seventeen days of hardship, during which they covered a thousand miles, they entered the valley of the

Great Salt Lake. "This is the place!" declared their leader, instantly, and his followers fell upon their knees in prayer.

That same day they planted their first seeds, irrigated the soil, and began to build crude log cabins. Such was the vision of Brigham Young, that, within three days of their arrival he drew up a plan of the City as it stands to-day.

The taximan drove me to see the majestic Mormon Temple and the huge domed Tabernacle. Then, with pride shining in his eyes, he showed me, alongside these two great buildings, a tiny log cabin which was the very first house built in Utah.

"The pioneers numbered 143 men, three women, and two children," he said. "To-day, the population of Salt Lake City alone is over 180,000. Less than half of them are Mormons, for people of other faiths are welcome to set up their places of worship here. All the same, there are now about 700,000 Latter-day Saints in various parts of the world. Nine thousand of them are in Great Britain."

Whatever may have been held against these people in the past, or may be held against them to-day, I can only say that I found them kindly, courteous, healthy, tidy, cultured, prosperous, and happy. Members of the Church give one-tenth of their income in tithes. Poverty is non-existent. Although the strict Mormons do not smoke, and drink no alcohol, tea, or coffee, they believe in minding their own business.



Rochdale Greys Baseball Team

Herewith are shown the Rochdale Greys, missionary baseball team, who recently won the North of England Cup. They are shown with the Cup and the individual replicas they received. Back row, left to right: Supervising Elder Vernon A. Cooley, Elders Franklin H. Hawkins, M. Garn Capener, Brother Frank Kelsh, Elders Benjamin H. Glade, Blaine D. Fisher and Russell S. Marriott; Front row, Elders Edmund M. Evans, Ellis E. Craig, Glen L. Allan, Donald P. Fowler, W. Burt Buxton, and Wilford A. Kowallis.

WHAT IS SALVATION ?*(Concluded from page 564)*

Hell is an intensified "sense of guilt." Heaven is an intensified sense of joyous innocence. Or in other words, heaven is essentially the power to enjoy the glorious presence of God.

The power to enjoy is much more than the possession of things to enjoy. An illiterate person would get no pleasure out of a well-equipped library. A blind person would get no delight from an art gallery. A deaf person would not be thrilled by the finest music. The power to understand great books, appreciate fine art, and enjoy music is of more worth than books, art, and music. And the possession of an intensified and purified soul that enables one to find exquisite joy in the presence of God, is the essence of heavenly bliss.

Our joy in any experience is in proportion to the intensity of our life. For after all is said, it is our sensitiveness of spirit that gives us the power to enjoy. It was this very soul-sensitivity that led a brilliant writer to say of his brother: "In the presence of flowers he was touched to tears." One who is moved to tears by the beautiful is intensely alive. One is doubly alive who is stirred to ecstasy by a good and noble deed, or by a profound and vital truth. And one who is so deeply alive that he is actually alive to the reality of the God of the beautiful, the good, and the true, has a soul that vibrates in unison with the God of all joys.

Nor is this mere philosophy. It is a divinely revealed truth. We are expressly told that "our glory shall be that glory with which our bodies are quickened." This word, "quickened," holds the secret of eternal joy. To be quickened means to be awakened, enlivened and intensified in spirit. The essential difference between one who inherits a lesser degree of glory is that the former is more intensely "quickened" than the latter.

The utilization of this intensified life and power in partnership with God, in doing His eternal, constructive, and saving work is the highest aspect of culture. Aye, it is eternal glory.

CONSIDERATION AND LOVE*(Concluded from page 565)*

so let me repeat these few lines:

I would be true,
 For there are those who love me.
 I would be pure,
 For there are those who care.
 I would be strong,
 For there is much to suffer.
 I would be brave,
 For there is much to dare.
 I would be friend
 To foe and friendless
 I would be giving
 And forget the gift.
 I would be humble,
 For I know my weakness.
 I would look up,
 And love and lift.

NEWS OF THE CHURCH IN THE WORLD

SCENIC WONDERS of Utah are to be further publicized throughout the country by the showing of colour photographs recently taken by Dr. Charles H. Tozier of Boston, Massachusetts. Dr. Tozier is considered one of the world's foremost colour photographers. After taking pictures of the Salt Lake Temple and Tabernacle, and other views of the city, he travelled with his wife to other points of interest in the state.

RAPID GROWTH of the California Mission was reported recently by President Nicholas G. Smith, who returned to Salt Lake City following his release. Records show that the 8,500 members to-day are nearly equal to the number three years ago before 5,000 members were taken from the mission to make stakes and wards. Elder Smith will assume his new position as a member of the presidency of the Salt Lake Temple. He also reported a marked increase in tithing, and explained that the work of bringing the Book of Mormon to the attention of the men in clubs and schools has been gratifying. Last year illustrated lectures on this subject were presented to 60,000 people, and to 20,000 already this year. Besides the Temple that is being erected there, the mission is engaged in an extensive chapel building programme.

VOLUME FOUR of the Church Biographical Encyclopedia has recently come off the press. Author is Elder Andrew Jensen, assistant Church Historian, now 86 years old, who has spent sixty years in com-

piling the four volumes of the Encyclopedia. They contain 6,800 biographies of prominent Church leaders during the first hundred years of the Church's organization. Elder Jensen has travelled 900,000 miles in gathering Church history and his travels have taken him into every mission except the South African.

MANAGING director of the Church Security Programme, Elder Harold B. Lee, recently spent three weeks in Canada organizing the Security Plan in the three stakes there. This system, which provides for the poor and needy and gives work to the unemployed members of the Church, is now in operation among the 10,000 Latter-day Saints in western Canada.

PROGRESS in the East Central States Mission during the last year or two was reported as exceptionally good by Elder James M. Kirkham, recently released president. "The attitude of the people has decidedly changed in our favour," he declared, "and places where people once asked us to leave have sought our return." Commending the many favourable reports given by newspapers in the mission, he stated that at the time of his departure there were 90 missionaries labouring in the country, travelling without purse or scrip. In the past year and a half five new chapels have been erected and a new mission home purchased. During Elder Kirkham's presidency, membership of the Church has shown a satisfactory growth. New mission head is Elder William T. Tew, Jr.

IRISH DISTRICT CONFERENCE

President Hugh B. Brown will be principal speaker at sessions of Irish District Conference, which convene in the Arcade Buildings, 122 Upper North Street, Belfast, on Sunday, September 5th. The Millennial Chorus will be on hand to

furnish special musical numbers.

Norwich District Conference will follow, on Sunday, August 12th. It will be held in Lowestoft Branch Chapel, 20 Clapham Road, Lowestoft. President Brown will likewise be principal speaker at this conference.

OF CURRENT INTEREST

A UNITED CHURCH is the aim being considered by representatives of Christian churches and sects from every corner of the Globe who assembled in Edinburgh last month for the second Conference on Faith and Order. Asserting that "Christianity is being challenged as never before since the days of Constantine," the 400 delegates of 131 churches searched for some underlying ground of unity upon which to base a united Christendom. "From the fourth to the twentieth centuries," the foreword to the conference programme stated, "the history of Christianity was the history of a steady advance in winning the allegiance of mankind. But now there seems to be a renewal of strength in non-Christian and anti-Christian forces. . . . As each church is threatened by the rising tide of hostility, it seeks to secure itself more firmly on the rock of its ancestral faith, and thus becomes more sharply conscious of that which divides it from other churches perched on other rocks in the anti-Christian sea. The need of recognizing that these rocks are outcroppings of the one Rock on which every Church is founded is greater than ever before. . . ."

A SUBTERRANEAN body of hot water, lying under a large section of the city of Klamath Falls, Oregon, has been turned to useful purposes by resourceful citizens and now heats approximately 60 residences, six apartment houses, and a number of other buildings. Since discovery of the natural hot water in 1917 several systems have evolved whereby it is pumped to radiators in the buildings. Users report that the cost of installation of a pumping system is about the same as for a central heating furnace, but the natural hot water system uses no fuel.

LATTER-DAY SAINTS were not the only ones to celebrate a centenary in Britain this summer. Electric telegraphy in the United Kingdom has now celebrated its hun-

dredth birthday. Developed by the railways, it was on the evening of July 25th, 1837, that Prof. C. Wheatstone, sitting alone in a room near the booking office at Euston terminus, exchanged instantaneous messages with his partner, W. F. Cooke, surrounded by excited railroad directors, in a room at Camden Town station, a mile away. Electric telegraph systems had been shown before, but it is claimed that the Wheatstone-Cooke instrument was the first practical instrument, and first to be put to commercial use. It was the pride of the railways until 1870, when the post office telegraphs came into being, and nowadays about 50,000,000 telegrams are despatched in Britain every year.

BOY SCOUTS of the world are nearing the 3,000,000 mark, it is shown in world census figures for 1937 compiled by the Boy Scouts International Bureau. This is an increase of 340,060 during the last two years, the largest increase the movement has known, bringing the total number to 2,812,074. It has been just thirty years since the Scout programme was started in a little experimental camp on Brownsea Island, just off the Dorset coast, in 1907, with only enough boys to make an average sized troop. Today there are Boy Scouts in 49 countries of the world.

THE WORDS of the Chilean bishop, Ramon Angel Jara, spoken when the monument of "Christ the Redeemer" was unveiled on the Argentine-Chilean frontier March 13th, 1904, have been perpetuated for all time on a plate of bronze subscribed by Rotarians of various American Spanish countries. The memorable Spanish phrase may be translated: "These mountains shall crumble to dust before Chileans and Argentines break the peace they have sworn at the foot of Christ the Redeemer." The unveiling was attended with an impressive ceremony affirming the international peace of the Andean countries.

FROM THE MISSION FIELD

Transfers and Appointments—

The following missionaries were transferred on August 24th: Elders Paul V. Strelbel and Edwin H. Lauber from Bristol and Nottingham Districts, respectively, to the British Mission Office; and Elder Edmund M. Evans from Manchester District to London District.

Elder Orlando S. McBride was appointed supervising elder of Nottingham District on August 24th.

Doings in the Districts—

MANCHESTER—At a baptismal service held in the Rochdale New Baths, Rochdale, on August 6th, Reginald Rockall Brown was baptized by Elder William G. Woffinden. He was later confirmed in the Rochdale Chapel by Elder Walter D. Woffinden. Brother Brown is now a member of Southwest London Branch.

LONDON—Reginald Sidney Pitkin was recently baptized at a service held at "Ravenslea," Southwest London Branch, by Elder Laurel T. Pugmire. He was confirmed by Elder Alma J. Larkin.

NOTTINGHAM—Leicester Branch M.I.A. had an interesting meeting on Wednesday, August 18th. Mr. Thomas Scrimshire, an accomplished public speaker, delivered an address on "The Art of Public Speaking" to an attentive audience.

IRISH—The Millennial Chorus arrived in Ireland on Friday, August 13th, after labouring for the past month in Rochdale. They were welcomed by members and friends of the Belfast Branch. The group began a "Truth of Song" series of

meetings on August 24th, which will continue until September 4th, prior to the autumn conference. The theme of the series is "Jesus the Christ."

SHEFFIELD—Two luxury coaches conveyed 82 members and friends of Sneffield Branch to Cleethorpes on August 2nd, for the second annual seaside trip. After an enjoyable time in the resort town, meals were catered for by Sleight's, popular Cleethorpes restaurant.

NORWICH—Lowestoft Branch M.I.A. sponsored a farewell social in the Chapel on Tuesday, August 10th, in honour of Elder LeRoy A. Kettle, who has been transferred from the district. Elder Kettle, who has laboured for the past 22 months in Lowestoft and Norwich, was presented with a cutlery set. Elder Richard B. Mendenhall delivered an address to the Oulton Broad Adult School on Sunday, August 15th. His subject was "Our Bible."

LEEDS—Leeds Branch Relief Society held a social on August 23rd, under the direction of Sister Nellie Butterfield. Following the opening meeting, games were played after which a pie and bean supper was served. The meal was prepared by Sisters Nellie Butterfield and Louise Umpleby.

At a baptismal service held at Bradford Chapel on August 22nd, Hilda Topham was baptized by Elder Marvin G. Butterworth and confirmed by Elder Alton Drysdale Merrill. The service was conducted was Branch President John W. Bradbury.

PERSONAL

WHITAKER - JEFFERY.—The marriage of Sister Violet Whitaker and Mr. Arthur Maurice Jeffery took place at St. Stephen's Parish Church, Bradford, on July 24th. A reception followed with 35 people in attendance. The couple spent their honeymoon on the South coast.

HUNTER-CAMM.—Sister Mona Hunter, of Bramley, and Brother Leslie A. Camm, of Leeds, were married at the Leeds Registry Office on Tuesday, August 10th. A wedding breakfast was held at the home of the bride.



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